

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

VOL. XIV.—NO. 18.]

HARTFORD, SATURDAY MORNING, MAY 16, 1835.

[WHOLE NO. 694.]

THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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MISSIONARY INTELLIGENCE.

GOOD NEWS.

Safe arrival of the *Cashmere*, at Amherst—Missionary well.

In spreading before our readers, the Letter of Mr. Hancock, addressed to the former Editor of our paper, and who promptly sent it to us for publication, we think we have a right to express our own pleasure, as well as to anticipate the joy it will diffuse over our land. As Mr. Hancock served his apprenticeship in our office, it was natural that we should feel an extra impulse of satisfaction in perusing his letter. But the emotion it will cause in the hearts of the dear kindred of the company of missionaries which sailed from Boston, on the 2d of July last, we will not pretend to describe. Each heart knows its own sweetness. Every friend of Missions will also rejoice in the glad tidings which the letter brings in reference to the state of the Mission, and the health of our Missionaries. This welcome intelligence was brought to this port, by the arrival of the ship *Mount Vernon*, Capt. Saunders, on Sunday last, from Calcutta.—*Christian Watchman*.

Maulmein, Dec. 1, 1834.

BROTHER L.—It is now a very long time since we heard from any of our American friends, and we sometimes feel as though we were quite forsaken by them, while they withhold from us what costs them so little, and will afford us so much pleasure; but perhaps they will make the same complaint of us, and they think, with as much propriety. Our hearts are encouraged and our hands are strengthened in our labors by testimonies of the remembrance of our friends. We hope, however, they do not neglect to pray for us, though they do neglect to write. A circumstance has lately occurred in this part of the world, which will deprive them of many letters and of much news: and there may be a thousand circumstances on the other side of the globe, which are good and sufficient reasons why we do not receive communications often.

Letters lost.

About two months since, a large Mail, of perhaps not less than 50 letters, was made up by the Missionaries at this station, for America; I myself wrote ten or twelve. They were put on board the Young Rover, a schooner, bound for Calcutta, which left Maulmein about the 30th of September. Nothing was heard from her until about the 1st of November, when a letter was received in town from Rangoon, informing us of her sad fate.

Piracy and Murder.

Three days after leaving this port, a part of the crew, (Malays, who are notorious for their piracy and murders,) rose, stabbed the Mate, forced the Captain and cabin boy into the cabin, where they were confined, the pirates declaring their intention to make the Captain prisoner, and take him to Calcutta. They probably, however, had no such intention; for they soon ran the vessel ashore, stabbed and threw overboard those who would not favor their designs, plundered and set fire to the vessel—the unhappy Captain and crew perished in the flames.

Presidential detection.

While they were carrying on their work of stabbing, &c., the cook jumped overboard, swam ashore and communicated the circumstances to the authorities of the place, where they were seized on their arrival, but subsequently released in consideration of the payment of a paltry sum of money—(one of the beautiful features of a heathen government.) They proceeded to Rangoon, where they were again apprehended, examined by the English Resident there and sent to Calcutta, where they will receive condign punishment. The vessel had about 60,000 rupees, or 27,000 dollars in silver, belonging to individuals in this place and Rangoon.

Summary of lost Letters.

As I did not keep a copy of the letters I then wrote, I will embody the substance of them in this, which, hoping that all those who are expecting letters from me, under whose eye it may pass, will receive it as though written to them individually. My situation does not qualify me to write very particularly respecting the religious state of the Mission; being almost entirely confined to the Printing Office.

Spreading of light.

From all I hear and see, and from the amount of Tracts which have been issued, I may be allowed to judge, however, that light and truth are spreading. A letter has just been received from Bro. Kincaid, dated Ava, Oct. 16, 1833, saying that he wants 25,000 Tracts immediately. In the same letter he says, "there never was a greater call for Tracts than at the present time. How many of these applicants inquire from mere curiosity, is known only to Him who knows all hearts. In many places people will not take Tracts, though carried to their doors, and we therefore rejoice if they are willing to take them, though some take

them from wrong motives." Bro. Webb also writes from Rangoon, "Send me round a good supply of the Catechism and View: for new inquirers they are almost indispensable;" by which I infer that he has some new inquirers.

Additions to the Church.

In Maulmein some have been added almost every communion: and besides the stated preaching in the chapel every evening, and twice on Lord's day, one or two natives are employed in preaching and distributing Tracts through the streets. The success among the Karens is not to be forgotten. When in America, I supposed, and I believe it is an opinion generally entertained, that the majority of the Karen nation are confined to Tavoy and its vicinity. But there are one or two small churches of Karens about 50 miles north of us: the principal of which is at Chummaerah where Miss Cummings labored: and in the vicinity of Rangoon, there are vast numbers of this interesting people. A spirit of inquiry has been lately excited among the Karens in Burmah Proper; and some three or four of their fellow countrymen, belonging to the church at Chummaerah, felt a strong desire to go among them, and communicate to them the Gospel; and they accordingly left their families, went and spent several months with them, set up schools, and preached to them Jesus. The consequence is, that inquiry increased, and in the judgment of charity, many have passed from death unto life. After laboring 5 or 6 months among them, one of the assistants, *Pah Lah*, returned to this place, and gave us a particular account of the apparent work of God among them: they wanted a Teacher to come and baptize them, and teach them the way of life more perfectly. He said there were two hundred and ten who gave good evidence of grace, and wished to be baptized. This man, (*Pah Lah*) is considered one of the most judicious assistants. Since his return to this place, many have visited Rangoon, and have been baptized by Bro. Webb. Making all necessary allowance for error in judgment, which a native may be supposed to make, there is evidently a glorious work going on among them.

Serious Impediments.

The reader of this will naturally ask, Why does not a Missionary go among them? It is well known to all, that religion is not tolerated in the empire. It is but a short time since the little church in Rangoon were openly persecuted by government, and the native pastor was imprisoned, and forced to pay about \$25. Were it known in Rangoon, under whose jurisdiction the Karen villages are subject, that a white Teacher was among them, the consequences might be fatal, both to the peace of the Karens, and also to the already fainting church in Rangoon. Persecution has indeed already commenced among the Karens themselves, and three individuals have been obliged to pay 117 Rupees, or \$50. The work seems to be progressing in its own strength, without the assistance of a foreigner; and until religion is tolerated, or at least until it is so far tolerated, that they will cease to lay violent hands on heretics, the present is thought to be the most prudent course. They are hopefully converted by the instrumentality of their own countrymen, and all is gained that we could desire under present circumstances. Thirty-three have been baptized in Rangoon.

Death of a Native Preacher.

We have just heard, also, that Ko Ing, the native pastor at Mergui, is no more. He died on the 29th of October, and was buried in English form by a detachment of soldiers stationed there. He was one of our best and most devoted Church's brightest ornaments in this heathen land. The past year has been distinguished also, by other changes.

Health of Mrs. Cutter.

Mr. and Mrs. Cutter have returned from Ava, on account of the ill health of Mrs. Cutter, of whom, however, I am happy to say, there are flattering prospects of returning health. The heat of Ava was too much for her slender constitution to endure. Bro. Cutter has returned to Ava, accompanied by Bro. Brown, in order to remove his goods. They have taken with them a large supply of Tracts which they intend to distribute on the way to the thousands of villages scattered along the river Irrawaddy.

Progress of Education.

Much is done in the way of schools. Bro. Simons and Bennett are both engaged in this department. Bro. Simons's school is wholly English, while in Bro. Bennett's school both English and Burman are taught. Besides these there are two schools, under the superintendence of Mrs. Cutter and Mrs. Hancock, purely native. These last are not much in appearance; the children are instructed in reading, writing and spelling their own languages; some of the boys have attempted to write composition; and although they make but poor work of it, there is a marked improvement in their productions. Great attention is paid to their instruction in the principles of religion.

Joy on the arrival of Missionaries.

Dec. 10: Last Saturday evening we received a note from the Master Attendant at Amherst, saying there was an American ship at that place. Bro. Bennett and myself immediately left Maulmein and came in sight of the American flag on Sabbath morning. We soon had the happiness of giving the hand of welcome to our dear missionary friends. You may be assured our hearts were filled with

gratitude to God, for this accession to the cause. They are all, apparently much devoted to the work in which they are about to engage; and my prayer is that they may all be useful in winning souls to Christ. We are all busy in getting their baggage and the freight on shore, and I cannot write much more. We should be happy to see many such ship loads coming to these heathen shores, until the whole length and breadth of the land shall be filled with the light of life. I have received many letters from my friends, and must here ask their patience until I have time to notice them as their kindness demands.

Yours in the bonds of the Gospel.

R. B. HANCOCK.

P. S. Dec. 13. I have just received a bundle of books from you; and I cannot find words to express my gratitude for this testimony of your remembrance of me. I am sure I do not deserve it. I THANK YOU: to say more would not give you any better idea of my feelings. Mrs. Hancock also heartily joins with me in the above.

SIAM.

Letter from Messrs. Johnson and Robinson, dated at Bangkok, Sept. 3, 1834.

Messrs. Johnson and Robinson remained at Singapore, on their way to Siam, about nine months, prosecuting the study of the Siamese language, and performing such missionary labor as their circumstances would permit.—*Boston Recorder*.

Arrival and commencement of labors at Bangkok.

In our last communication, we mentioned that we were about to embark for Siam. We left Singapore July 9th, and reached this place on the 25th, and were kindly received by Mr. Jones, our Baptist brother here. The Lord has graciously preserved our life and health, and provided for our wants; and we feel encouraged by his past faithfulness to go forward in the great work, to which we hope he has called us among this people. We have as yet explored but a small portion of this immense city; but wherever we have been, we have found the people inquisitive and eager to receive truths. We shall need a large number both in Chinese and Siamese, as soon as they can be obtained. Numbers call almost daily for books, many of whom are priests. Our medicines, too, are in great demand, and a considerable portion of our time is daily occupied in administering to the wants of the afflicted. We, however, by this means, have many opportunities to point them to the great Physician of souls, by tracts and otherwise; and we are often cheered in this part of our work by witnessing the gratitude of those poor Pagans. They not infrequently bring small presents of eggs, fruits, sweetmeats, &c., although they know the books and medicines are gratuitous.

On the 30th, we called upon the *prahklang*. Mr. Jones, who accompanied us, acted as interpreter. He received us very cordially, and invited us to take a seat near him, (which is esteemed a particular honor) while his principal men prostrated themselves at some distance before him. He asked a variety of questions respecting us, and our country; who we were? What was the object of our coming? Whether we were sent out and supported by government? When told that we came to teach and heal the people, that we were not supported by government, but by all classes of good people, the rich and poor, he replied, "This is very remarkable." He appeared quite at a loss to know why Americans should come so far—one He seemed, however, very desirous to know freely about the different countries which were pointed out to him on the small globe we presented him. He then ordered his secretary to read the book we brought—the Gospel of Luke in Siamese.

One of the *prahklang*'s sons, Luang-Nai-Sit, who is one of the chief princes in the nation, was present. He speaks some English, and desires to have his wife and children instructed in that language. He accompanied us to the boat, and with a cordial shake of the hand bade us good evening.

The little company of Chinese who have so long met on the Sabbath to pray and read the Scriptures, still continue to meet. Many things at first view seem to be encouraging. Still gross darkness covers the people. They have prejudices to be overcome that have been strengthened for ages; hearts totally averse to the precepts of the gospel; and they are the willing slaves to the most debasing vices. With scarcely any knowledge of their language, what can two or three feeble missionaries do for the 500,000 souls in this city that are ready to perish? But in the Lord Jehovah is everlasting strength. He is our only hope, and in his promise we find abundant encouragement. We know that a great multitude are yet to be redeemed out of every nation. The church will arise, and heralds of the gospel will be sent into every dark portion of the world.—The Lord hasten this day.

RELIGION IN WALES.

Rev. Dr. Woods, of Andover, has kindly loaned us several letters from a gentleman in Wales, with permission to publish extracts. We give the following this week:—*Bost. Rec.*

Another subject of frequent observation with the Welch ministers, is your revivals. They are acquainted with revivals on a very extended

scale; but the subject dwelled upon is the origin of yours and their own. A little account how they begin and proceed in Wales, may interest you. It appears that certain efforts are made with you; but with us it gradually develops; the old members begin to say, "I feel very warm in love and zeal;"—you will find their prayers more fervent and holy, the attendance fuller, a motion in the whole congregation; a sermon or an observation, that on former occasions would have made no impression, now causing a different train of thoughts. This does not take place in the same manner always.

One occurrence (that might be multiplied) out of many, will please, perhaps; it will also give you an insight to the Welch character.—The Welch language is bold, forcible, and impressive; not as the English, French, &c., weak, puny, in the sounds of its words—the one thunders, the other murmurs. In Wales, about 5 to 10 years past, there were great effects of the Spirit to be seen in thousands. In one county next to this, (Caermarthen) there happened to be a religious controversy; one party of the sentiments of Mr. Fuller, of Kittering, concerning the atonement; the others of the contrary. In the midst of this, a Mr. Davies, of the former opinion, a scholar, and especially an orator, ventured into the midst of his opponents; the meeting house was shut against him; he proclaimed a meeting in the field, where it was supposed 10,000 persons were present, an easy matter in the large Iron Works of Merthyr. There happened to be an old man present of the name of Samy Pion, within hearing or sight of whom no sin would be done without a rebuke, so that none would be seen committing sin if Samy was seen. All respected him, all feared him. He had been led to consider Fullism of the most abominable nature.

Thus he listened to Davies, whose eloquence and sentiment soon captivated him, but he stifled his feelings. But when the preacher came to expatiate on the sufferings of the Redeemer, &c., old Samy saw there was no difference between the preacher and himself. He could not contain himself, but burst out, proclaiming louder than the preacher, "If this is Fullism, I am also." The preacher pointed to this; old Samy pointed to the Saviour; old Samy prayed and cried aloud. Davies preached—the whole multitude was in motion; a voice reached them that ended in the conversion of thousands. On the next Sunday, the whole hills came to hear Davies; old Samy was there again; the whole population felt the effects, and even to this day.

The churches in Wales wait for the outpouring of the Spirit. All have not it in the same way; yet they appear to say, we have seen times wherein we could say, "we sang the song of Zion."

MR. RUSSWORM'S APPEAL.

To the Editor of the Christian Watchman.

DEAR SIR.—The Society's Agent, J. B. Pinney, having removed me from the Secretary's office, and given the control of the Liberia Herald to another, I have no way to vindicate myself but through such friendly columns as yours, in order that my American friends may know that I have done no great crime, or disgraced myself in the least. I feel that I have been greatly injured; you will therefore confer a favor by inserting the following in your columns.

I remain, dear Sir, yours with respect,

J. B. R.

As great a favor as I can expect, is the Colonial Governor, Rev. J. B. Pinney and his party, to injure me in the estimation of a wide circle of friends, scattered in various sections of the United States, many of whom have known me from my youth; I feel it an imperative duty to lay the following statement of facts before them and an impartial public.

By virtue of his sovereign authority, without assigning any causes or bringing any charge, Mr. Pinney has removed me from office. For the mere insertion of a controversial piece, with the author's name affixed, in which were a few inuendoes, perhaps, referring to him, he has given the colonial press to another. The last, then, is the great crime which I have committed, and for which I have been deprived of the Secretary's office, without even an opportunity being afforded to exculpate myself. I cannot offer an explanation through the columns of the Liberia Herald, as the right of control lately assumed by the Agent would prevent its appearance.

It is needless to state, that the duties devolving on the colonial Secretary, under the administration of an efficient Governor are numerous; and with the best intentions to perform all, yet some may remain undone. We have not increased greatly in population, but our settlements have extended and increased in number, and it is but reasonable to suppose that the duties of the Secretary have also multiplied. Additional to what devolved upon him by the Constitution, he has had to edit the Herald, and attend to most of the pecuniary concerns of the Agency, during the sickness or absence of the Agent; and one half, at least, of the year 1834, was passed by him, either confined by sickness or an absence from Monrovia.

In the midst of these duties, when incapable of much mental exertion, from bodily infirmity, the Herald has been published. It has never

been what I was desirous of seeing it, but such as it was, it has been received by friends and foes as a feeble auxiliary to the cause of Colonization. It has circulated from Maine to Georgia, and what good or evil it has been the means of effecting, must remain unknown till the last day. Its publication was undertaken by the request of the Board of Managers of the American Colonization Society, and I never knew till the power was assumed by Mr. Pinney, that he had ever received a line from them in relation to its internal or external concerns. From the inuendoes contained in the December No. with the author's name affixed, Mr. Pinney conceived that his ministerial functions and gubernatorial powers were assailed. Though in a heathen land, have we no laws to appeal to for redress? would not these inuendoes bear investigation? would not their truth be a barrier against any damages? *Veritas nihil veretur nisi abscondi.*

Whatever may be the merits or demerits of the piece above referred to, I solemnly affirm, that I had no conversation with its author concerning it, during its being composed; and I had no idea what it would contain; that I deferred its publication one whole month; that though connected in business, yet our views of some of the benevolent operations of the day have been quite different; and that there has been no dissimulation on either part, concerning our opinions. Our views have been known to our mutual friends and the public, and my conduct would appear indeed very strange and inconsistent, and be subject to much censure, if I publicly maintained sentiments which I had endeavored to disseminate for the last six years, but privately lent all my influence to impede their course.

To me, it is ever a painful task to speak with approbation of my own conduct; but there are times when a man is compelled to lay aside this modesty, and vindicate himself. Such is my present situation. It may not be generally known that for four or five months during 1834, Mr. Pinney's mind was so much affected as to incapacitate him for business. Of course, additional duties devolved upon all connected with the government. I speak boldly when I say that I bore my part with cheerfulness, amidst all the darkness of that gloomy hour; and I am but poorly repaid in being thus treated by that individual, for whom so many anxious thoughts were spent, and over whose couch so many long hours were passed, with a consciousness all the while, that whatever termination a kind Providence might decree, I had acted a friend's and a brother's part.

It shows indeed, but little respect toward me, that after having labored for five years as a public servant, even against my commercial interests, that I should be discharged without a moment's notice, and without any official charge whatever. If such a state of things be suffered to exist, it will be of no avail that we have come 4000 miles to be free. Freedom in name we might have enjoyed in America, and we had better have continued there. Perhaps in the early planting of this colony it was expedient that the colonial Agent should be invested with sovereign power. But times are now altered.

No man is qualified to act as Society's Agent in Africa, unless he can divest himself of all prejudice, and bring his mind to believe that God has made no difference in his formation, and that of the many thousands of darker men over whose welfare the Society have chosen him to preside.

It may be thought perhaps, that it was necessary that a more efficient individual should be placed in my stead. Has Mr. Pinney selected one more efficient than a more efficient one? Is there a less desire in him for the honor of this perishable world, or for its leaves and fishes? Speak, fellow citizens of Liberia, for I appeal to you. Speak, foreigners and colonists of Sierra Leone, acquainted with the parties, for I appeal to you as disinterested individuals.

Jos. B. RUSSWORM,

Late Editor of Liberia Herald, &c. &c.
Liberia, March 3, 1835.

DECLINE OF IDOLATRY.

We find in a German paper—says the Archives du Christianisme—some interesting details respecting the decline of idolatry in the East Indies. Scarcely any new idolatrous temples are erected; for one that is built, sixty go to ruin. Another fact not less remarkable is, that the seminaries in which the sacred books of Brahminism are studied, are more and more neglected, and that many of them have been shut for want of pupils. The two most celebrated ones, Nodda and Santapore, where formerly they had from 3,000 to 5,000 students, have not at present more than 300 or 400. An inquiry into the cause of this decline has been instituted; and it is attributed chiefly to the discredit into which Brahminism is fallen.

Finally, as a third characteristic of the times, the Brahmins themselves are losing much of their influence with the people; their curses, formerly so terrible, and so much feared, no longer excite more than slight apprehension in the minds of most natives. There are hundreds of Brahmins who have renounced the priesthood and devoted themselves to worldly pursuits, because religious services no longer obtain for them the means of living. What indications of a hastening change in the religious state of that vast country!—*Yt. Chron.*

REVIVALS.

From the N. H. Bap. Register.
MILFORD.

Bro. Carpenter writes under date of April 27, 1835:—

"The Lord is carrying on a good work in this place. I have already 'buried with Christ by baptism,' 14 in this town, and four in Lyndeborough, as fruits of the work of grace here.—As many more are candidates for this sacred and delightful ordinance; others are indulging hopes, and the inquiry is still heard, 'what shall we do to be saved?' Among the baptized is one case of peculiar interest—of a man who had been so bitterly opposed to Christians that (his own statement) he would be willing to perish himself, could he thereby destroy all Christians."

NEW HAMPTON.

Bro. P. Richardson, of Gilmanton, writes, April 26, 1835, as follows:

"New Hampton is again blessed with a revival of religion. It commenced about three weeks ago. I spent two days there last week and had three meetings. The state of feeling appeared to be on the continued increase.—The last meeting I attended was truly solemn. Ten young converts, I believe, expressed themselves decided for God. Some of these spoke that evening in a religious meeting for the first time. The work is both in the institution and among the inhabitants of the town.—One neighborhood in particular, between the two institutions, is much wrought upon."

It should be the prayer of Christians, that the Summer term of the Institution which is now about commencing, may share largely in this good work.—N. H. Bap. Reg.

From the N. Y. Bap. Register.
Summer Hill, Clay Co. }

April 17, 1835.

As the subject of the Monthly Concert for Prayer has in some churches undergone a change, and in others no little discussion, the following may not be uninteresting.

I settled with the Baptist church in Summer Hill three years ago last December, which then numbered 37 members. It being small, they had united with the Presbyterian church in the observance of the monthly concert.—Thus they continued until last fall, when it was proposed to change it from Monday to Sunday evening. The change was agreed upon by the church, and from October to the present, we have had the concert on the first Sabbath evening in each month. Our congregation was from two to eight or ten in number; but now, our congregation is large and respectable.—The Presbyterian church continued theirs for a few times, and then discontinued them and joined with us; and now our seasons are truly pleasant and interesting. Yours,

A. DRAPER.

From the N. Y. Baptist Register.
Medina, April 20, 1835.

Bro. Bebee,—

Since my last, I have had the pleasure of laboring in protracted meetings with brethren Leach, Smith, Barrett, Dudley, Wilkins and Fuller, in the several places where they labor. In each of these places the Lord appeared in his glory to build up Zion and gladden the hearts of his people. The exact number converted, the day of Judgment will fully make known.—We have had the pleasure of witnessing 160 happy converts buried in the likeness of Christ's death, and thus put on Christ before men.

Pray for me that I may be humble and faithful unto death, that with all the sanctified I may receive a crown of life.

Yours, in a precious Saviour,

ELIJAH WEAVER.

P. S. I shall soon locate my family at Parma.

AMENIA, April 9, 1835.

of John's King. We were favored with the labors of Bro. Burch, Perkins, Winter, Fuller, and Burrows, also Brother Taylor, of the Presbyterian church. The work commenced previous to the meeting (where is set the bow of promise) in the church, and some two or three were hopefully converted to God. As the meeting progressed, the deep-toned sigh and falling tear told that God was in the midst of us in awful majesty. I have had the pleasure of baptizing five since the meeting closed; others are expected soon to follow.

Our Presbyterian and Methodist brethren have also shared in the good work; an account of which will probably be given to the public.—N. Y. Bap. Reg.

L. W. WEBSTER.

The following facts are stated in the concluding remarks of the late Report of the Baptist General Association of Virginia, published in the Religious Herald.

Conclusion.—We have in this State 24 Associations, 441 churches, and 55,602 members. There are also three other Associations, partly in this state and partly in N. Carolina, Tennessee and Pennsylvania. Of this number 13 associations, and 280 churches, with 44,186 members are friendly to the Gen. Association, and sustain it by their contributions. Eleven associations, containing 160 churches, and 11,400 members, are opposed to the views and operations of this society. Of 4,036 persons baptized the past year, 3,696 have been added to the churches in those associations which support the Gen. Association, and 340 to those opposed to it.

Some of the opposing associations, as the Pig River and New River, are yearly decreasing. A similar result has been noticed in oth-

er states. In N. Carolina, there are 27 associations; nineteen of these associations favor the operations of their State Convention, and 8 oppose them. In the former, about 4,300 persons were baptized the past year; in the latter, as far as can be ascertained, about 180. These 8 associations, comparing the deaths and exclusions with the baptisms, have diminished, during the last two years.

These facts ought to open the eyes of those brethren to the impolicy of the course they are pursuing. It ought to teach them that there must be something wrong in the system, the fruits of which are so disastrous to their own welfare. It is evident that their course has not the blessing or sanction of the Almighty, and that persisting in it, they will not only draw down upon themselves the divine displeasure, for he has commanded that the gospel shall be preached to every creature, but as unfaithful stewards, their places will be given to more devoted and obedient servants.

Finally, brethren, let us be strong in the fear of the Lord, and pursue our course with renewed energy. Thousands of perishing sinners stand in need of our aid. To you many parts of the state look for the preached gospel; our path of duty is plainly marked out, and we are commanded to labor while it is day, seeing that our time of departure draweth near.

May the blessing of heaven crown your deliberations, and render them effectual to the conversion of many sinners, and to the building up of our Zion, and strengthening the things which are ready to die.

For the Secretary.

Brooklyn, May 2d, 1835.

In all the time that I have been a reader of the Secretary, I have never before taken the pen to swell the lists of its correspondents.—But you have inserted a piece in your last, that calls me out; and perhaps I may place an emphasis on the word me too, without much danger from envy. I say then, that the piece has touched me; and doubting much, as *verily I do*, whether any one else will readily take the field, I ask the privilege of addressing this christian community through the columns of your paper. The piece to which I refer is the first article in the paper of May 2d, 1835, and purports to be taken from the "New York Observer"—"Expedition to Liberia from New Orleans." I suppose the writer (R. S. Finley Esq.) intends, by the statements which he makes, to excite a deep and lasting sympathy in behalf of the wretched beings in our land who have the misfortune to be black. A misfortune, truly, if what has been said, is really true, that "NO MERIT, NO SERVICES, NO TALENTS can ever elevate many of them to a level with the whites." (Cary's Letters.) But by what means are our hearts to be softened? Why, Mr. Finley, in the letter alluded to, presents us with some of those peculiar "unavoidable circumstances" which surround the colored man, as by a hedge; and which, it seems, are sufficiently impetrable to prevent his moving, even to his "native land," without a deal of delay. After telling us that the Rev. Glover Simpson, and Archy Moore were desirous of returning to Liberia, he gives us as "unavoidable" obstacle, the fact, that "The families of both of them were in bondage." Now, Sir, (to pause a moment) what have we here! Two men, (one a minister of Christ, too,) acknowledged to be respectable in character, having families, as dear to them, as ours are to us, and to these families they have no claim but mere mercy! They wish to go to Liberia, but—in a land of gospel light, they must be dependent on the mercy or charity of friends to have their wives and children go with them! If this was in *Burmah*, we might hope for a brighter day. If such was the case in *China*, we would still look forward to the rising "day Star," but what shall we say when gravely told that in this christian land, a respectable man, and a Minister of Christ, can have no claim to his wife and children? Now I have one thing to say here,—either the laws of the land absolutely countenance crime, or they separate those whom God has joined together. I leave Mr. Finley to tell us which he thinks most consistent, these respectable men (or others in just such circumstances) might have called forth, at least, a word of sympathy; but no—the thought seems not to enter Mr. Finley's mind, that any wrong is done these men!—He turns our eyes away from them, and presents us with Mr. Robert Cochran, who, he says, "OWNED" Glover's wife and five children! and we are informed, that he gives Glover "a bill of sale" of his own wife and children! But lest we should, still, not duly appreciate the kindness of the owner, Mr. F. tells us, that this wife and four children were estimated at \$4,000! All this is clearly meant to set forth, in glowing colors, the generous philanthropy of Mr. Cochran the "owner" of these human beings. Now, is there nothing to be said in behalf of the poor husband and father?—Why does not Mr. Finley try his powers a little, in depicting the deplorable situation of Mr. Glover? Why simply, because slavery has been tolerated and countenanced so long, that nothing is thought of it! It has become an every day matter to grind the face of the poor and christian land, have become so familiar with oppression, that it has ceased to excite attention! Will Mr. Finley tell us in what respect this respectable colored man is undeserving of those privileges which he desires? What makes this wife and these children worth \$4,000 to Mr. Cochran, and nothing to themselves? Did the God that made these persons, look at the special interests of Mr. Cochran, or some other slaveholder, and have no regard to the comfort, or the happiness of the individuals themselves? The Bible talks of mankind as the creatures of God, and all mankind as brethren. The Bible says God is no respecter of persons; and it inculcates a love to man "WITHOUT PARTIALITY," but we have not a semblance of such a love, or any thing that can be mistaken for it, in the

regulations of Slavery. The whole system, from beginning to end, is one uninterrupted course of grinding oppression. And if God, indeed, will not look as we do, and see man crush his fellow—if Heaven has pity for such as are objects of pity—if outraged humanity can raise groans high enough, and utter them loud enough to be heard there,—the day is not distant when we shall be made sensible that Slavery is something more than a political evil. I remain, Sir, in Christian love,

Yours, respectfully,
THOMAS HUNTINGTON.

For the Christian Secretary.

Why do not the Baptists have Class Meetings? Having in two former communications spoken of some of the benefits to be derived from these meetings, I would now inquire why something of this kind has not or should not be adopted; not that I suppose what has been written on this subject has convinced all of their utility, but rather propose the question, why do we not have such meetings? I must take it for granted that it is not because no benefit can be derived from them. Is it then because the Church is as spiritual as it should be? Let languishing Zion answer, are our members as well instructed as they should be? Are their minds stored with scripture truth as they should be? Let him who supposes this is the case, converse with our young brethren and sisters; yes, and with many of the elder ones too; and he will find a lamentable want of information even on the first principles of christianity. Is there no danger of christians (especially the young) embracing erroneous sentiments in the midst of the many conflicting opinions which are propagated at the present day? Visit our prayer and conference meetings and listen to the many unscriptural ideas that are advanced, and we shall be prepared to answer. Are christians, or is the church as humble as it should be? If so, why all the formality manifested when the disciples come together to talk and pray; why do our churches spend hundreds of dollars for purposes which are calculated directly to make a show and gain the applause of the world?

Why is so much thought and said about elegant meeting houses, popular preaching, popular singing &c. &c.? Why so much foppery among individual christians? What real christian can look on a company of the professed followers of the meek and lowly Jesus, even when assembled to commemorate his dying love, and not have his heart pained as he beholds the pride and vanity, the gawdies, and useless, yes, ridiculous trappings, which appear on the persons of many, who with him touch the sacred emblems, and not be prepared to answer?

In short, Brethren, painful as is the fact, who can deny there is in our churches much that is not as it should be? Why then do not the Baptists have Class Meetings? What means are so calculated to remove these great and growing evils, as to place every brother and every sister under the immediate personal instruction of some pious, godly brother, who lives near to God, loves Christ, and breathes constantly the atmosphere of heaven: who shall apply admonition and reproof as occasion may require, and not suffer the individual to go on in the ways of sin and disobedience until he loses all relish for divine things, and as a consequence absents himself from the assemblies of the saints, lets down his watch, and finally concludes, because he does not enjoy the presence of God and the consolations of the Holy Ghost, that he never knew any thing about religion.

That Factors cannot adopt their discourses to every individual case, must be evident to every one. Why then should not the Baptists try Class Meetings? If I knew of a single objection I would really notice it; but I do not. I repeat then with emphasis, why is not something of this kind done in our churches? I am not tenacious of the term, if the churches prefer sectional meetings, let it be sectional meetings; but have the sections small, and be sure that there is a leader to every section who is qualified for this station, whose duty it shall be to see that the disciples under his care have on the gospel armour, keep strict in the christian ranks, and are prepared at all times for an attack from the enemy. To promote this, is my object; not Class Meetings abstractly considered, but some course that shall prevent the Church from becoming entirely an inefficient thing on account of its degraded state, and the great numbers who are continually being dragged along by the few who are trying to make progress towards Canaan.

Brethren, it does appear to me that this subject, under the existing state of things, deserves at least a consideration; will some one who sees objection to such a measure, let them be known, or will not some one who has influence persuade the church with which he is connected to adopt it, and thus commence a work among us as a denomination that shall do more instruction, if generally adopted, towards perfecting our Zion, than any one thing that ever has been done. I inquire why do not the Baptists have class meetings, and pause for an answer. A BAPTIST.

We are indebted to the New York Observer for a slip, from which the following summary is abridged: AMERICAN SEAMEN'S FRIEND SOCIETY. Extract from the Seventh Annual Report, prepared by the Secretary.

Complaints for seamen in foreign ports; and the report is occupied chiefly with brief accounts of what has been done at each of the different stations. We notice them in their order.

CANTON.

Rev. Edward Stevens, Chaplain.

This is the oldest station. Mr. Stevens has pursued his labors steadily through the year, with no interruption, except for about one month in September last, when in consequence of the troubles with the British government, the Chinese interdicted the passage of all boats on the river. The number of American vessels at Canton in 1834, was 75. Since the expiration of the charter of the British East India Company, and the opening of the port of Canton to free traders, the facilities for usefulness to the Seamen's Chaplain, have been somewhat increased.—While this barrier to free trade was kept up, British sailors very seldom, if ever, were allowed to mingle with those from other ships, even in a religious assembly. The free traders are under no such restraint, and our chaplain has repeatedly had the privilege of hoisting the Bethel flag on an English vessel, while English officers and sailors have frequently assembled on the deck of an American ship for public worship.

HAVRE.

Rev. David De F. Ely, Chaplain.

Mr. Ely supplies the place of Mr. Mines, the first chaplain at that port, who left the station last October. Better accommodations are necessary to the success of the enterprise. It has been proposed to raise ten thousand dollars to defray the expense of erecting a chapel. A subscription has been commenced, and more than \$1,200 subscribed for this purpose.

SANDWICH ISLANDS.

Rev. John Diell, Chaplain.

The port of Honolulu, in the Island of Oahu, was selected as the station of a Seamen's Chaplain, that port being the chief place of resort for the whale ships. Mr. Diell continues his very acceptable labors here. Every facility is thus afforded to seamen for religious instruction; and several hopeful conversions have taken place.

SMYRNA.

Rev. Josiah Brewer, Chaplain.

Mr. Brewer commenced a series of gratuitous labors, for the benefit of Sailors, at Smyrna, more than a year ago. The committee requested Mr. Brewer, in

addition to his missionary work, to continue his labors among seamen, under the patronage of this society.

MOBILE BAY.

Rev. Albert Williams, Chaplain.

Mr. Williams commenced his labors at Mobile last October, and continues there to the present time. As the warm weather advances, and the large ships leave Mobile, it is expected that Mr. Williams will visit the principal towns in the State of Alabama, in order to secure some aid for the society.

LOCAL INSTITUTIONS.

Stretching along the coast of the U. States, there are 18 ports of more or less consequence, where there are organized societies for aiding in the moral and spiritual improvement of seamen, and in ten of these ports the preaching of the gospel is regularly enjoyed, viz. in Portland, Salem, Boston, New Bedford, Mystic Bridge, New York, Philadelphia, Baltimore, Savannah and Charleston. In Apalachicola, and West-Florida, a Seamen's Friend Society has also been formed.

THE LAKES AND BOATMEN'S CAUSE.

A new impulse has been given to this cause during the year past. At Troy and Utica, the regular Bethel services have been usefully continued. The chapel at Oswego, which has long been closed, is again opened. At Buffalo, a large subscription has been made for the erection of a chapel, and the work is advancing.—Some measures have been taken for the erection of a Bethel chapel at Pittsburgh; and a Bethel society has been formed at Cincinnati. The chapel at Cleveland has been closed for the winter.

FUNDS.

Since the last anniversary, the treasurer has received \$12,367 71, and has paid out \$19,243 56, leaving a balance of \$152 15 in the treasury; but there are outstanding debts against the society still uncanceled, a part of which is in drafts accepted, and soon becoming due, of nearly \$3,000, so that a large sum must be raised during the present year to discharge these debts, meet the current expenses, and set the Society free.

FUTURE OPERATIONS.

The society must never cease its operations till a chaplain for seamen is stationed in every large port throughout the world. This work is now barely commenced. The openings before us are ample, and some of the demands for aid are pressing.

Rev. Moses Curtis, recently pastor of the 2d Baptist Church in Springfield, has accepted the invitation of the Baptist Church in Harvard, Ms. to become their pastor.

CHRISTIAN SECRETARY.

HARTFORD, MAY 16, 1835.

[From our Correspondent.]

NO. IV.

TO THE EDITOR OF THE CHRISTIAN SECRETARY.

Richmond, April 30, 1835.

DEAR BROTHER,

In my last, I gave you an account of the organization of the Baptist Convention in this place. I would now refer to the Virginia Baptist Missionary Society meeting, which took place in the 2d Baptist church in this city, on Tuesday and Wednesday evenings. On the first evening, a report was read by brother J. B. Taylor, in which he contrasted the sacrifices of Virginia for the support of Foreign Missions, with those of England. In the former, \$1200 had been subscribed by the whole state, containing about 60,000 members, and in the latter, 80,000 [should have been 95 to 100,000] Baptists had contributed \$40,000 for Foreign Missions, and \$13,000 to the Irish Mission, making a total of 53,000 dollars. He alluded also to Dr. Morrison, who had spent 27 years in Asia, and to Dr. Carey, who had spent about 42 years in that country. They have both rested from their labors.

Addresses followed the report, made by brethren Choules and Hague, of Mass., by Dr. Bennett, father of our Burman printer, and Rev. Isaac Sutton, the English missionary to Hindostan. Dr. BENNET remarked, that but three of our missionaries had died in the last three years. Missionaries can live in the midst of the cholera, where it sweeps off hundreds of the inhabitants. The missionary cause, like the little infant Moses, needs nursing; and let the church of Christ be called in to nurse it with as much attention and interest as the mother of Moses nursed her own child.

Dr. SUTTON observed, that in travelling in America, as he had for months past, nothing tried him so much as it had to see so few christians attend the monthly concert of prayer. I think, (said he,) that they do not feel for the heathen, if they are not willing to pray for them. I have lived for years, within half a country all around it whitened with human bones. I bought land to build a house near the idol, and I picked up 150 skulls of pilgrims on half an acre of ground. I once saw 140 dead bodies on a spot of ground not larger than that on which this house stands. I suppose at this moment that five hundred thousand pilgrims are on their way to that idol. As soon as one becomes ill or maimed, he is immediately led to die, whether parent or child, it makes no difference what the relation. The beasts of prey come and devour them before they are dead. I have seen them fall, and the birds of prey come down and pick out their eyes while still living. I have seen 250,000 human beings on one occasion come and bow down to the wooden idol. I have seen others come measuring the distance by lying down and stretching out their hands, and so onward, rising up and lying down, the whole distance to the idol. One person has been known to come eight hundred miles, measuring the whole distance in that way. Many hundred females have been burnt near my house, on the funeral pile of their husbands, and the fire lighted up by the oldest son. The degraded state of females is dreadful in that country. Not a woman in 50,000 can read a word. No man would think it safe to keep a daughter over 12 years of age unmarried. I presume that very few women live a day without being scourged by their husbands.

He gave a warm and very feeling exhortation to all christians to pray God to enlighten that dark people—to exert themselves to attend the monthly concert of prayer, and earnestly plead with God to enlighten them. A collection was then taken for Foreign Missions, amounting to 170 dollars, and the meeting to be continued to-morrow evening, and a collection again taken.

That was attended with a very crowded house, and a number of addresses made.—The amount of collection not known. The sermon before the Convention was preached by

brother Cone, from Acts ix. 6.—"What wilt thou have me to do?" The prayers were offered by Rev. James Hoby, the English delegate, and Rev. William Brantly, of Philadelphia.

Thursday, 9 A. M. Prayer by Dr. Sutton, the English missionary. The Corresponding Secretary's report was read, which occupied nearly three hours. Much important truth was communicated, and it was listened to with deep interest and attention. From this report we learn, that three missionaries, Rostan, Miss Cummings, and O'Brien, have died—that the Convention has 25 missionary stations, 72 missions, 40 assistant teachers, natives and others, 18 churches, 1350 baptized members, 600 scholars, 5 presses, which are scattering abroad divine truth by means of the Bible, tracts, &c. We have great inducements to thank God and take courage.

Many committees were here appointed, but I have not time to copy their names and duties.

Rev. Mr. Jones, a missionary to the Cherokees, was introduced, with a native Cherokee preacher, named Ogo-na-yah. A short address was given to them by the President, and the right hand of fellowship to each. The remarks to the Indian, that we occupy their grounds, and that they are driven to the far distant west, drew tears from many eyes. The Indian was very much overcome by the kindness and attention, and wept exceedingly. It was a season of deep interest to all present, and tears were falling from nearly all faces, to see these witnesses to gospel truth, and these blessed effects of missionary labors.

The following hymn, entitled "The Indian's appeal to American Christians," was then sung with deep feeling by nearly all present. It appeared well adapted to the occasion. It was given out by Rev. Mr. Dunbar, of New York.

I dwell with the tempest, I'm rock'd by the storm,
No pillow of luxury come I to crave;
Sole lord of the brute, in whose furs I am warm,
Yet pity the red-man, ye sons of the wave.

Ere the wide spreading ocean, now rolling so blue,
Your forefathers bore from afar to our shore,
These forests comprised all of pleasure we knew,
Then pity the red-man, thus happy no more!

Ye dwell at the fountains of mental delight,
Where streams, intellectual, deliciously roll,
And when the rich banquets so freely invite,
O pity the red-man,—he, too, has a soul!

O teach him the name, to christians so dear,
Your passport to mansions of glory on high,
That name which supports you in death, without fear,
Declare to the red-man, and teach him to die."

Adjourned till 4 o'clock. Prayer by the missionary, brother Jones.

AMICUS.

NO. V.

April 30. Met at 4 o'clock. Prayer by Dr. Sharp.

Letters were read from young men desirous to be appointed missionaries to Burmah—one, a brother Shuck, now member of the literary institution in this city. Report was read from the committee appointed to receive the letters of English delegates, and to make communications thereon. Much discussion ensued, and the report accepted. It proposes an annual correspondence with the London Union, and that two delegates be sent the ensuing year, to represent this body in England. The most perfect harmony exists among us regarding the importance of a mutual interchange of feeling and delegation between us and the English Union of Baptists. A committee was appointed to nominate our delegates to that body.

Adjourned. Prayer by Dr. Bennett.

Friday, 9 A. M. Prayer by Rev. Wm. S. Plummer, of the Presbyterian church.

Report from the Treasurer, Hon. H. Lincoln, was read—by which it appears that \$53,520 28 have been paid into the treasury the last year. More than \$11,000 of this were received from the American Bible and Am. Tract Societies. \$3000 are now in the treasury.

Committee on the Burman Mission read an admirable report, by which it appears that 619 persons have been baptized in Burmah.

The next meeting of the Convention will be at the Oliver Street Baptist Church in New York. Rev. Basil Manly, of Charleston, to preach the sermon, and Rev. Baron Stow, of Boston, his substitute.

A resolution was offered, That efforts be made to raise \$100,000 during the ensuing year, to sustain the operations of this Convention.

Br. Williams, of Mass., remarked that he had just received a letter from a young man in that state, informing him that a number of pious young men made it a practice every morning to unite from half past 6 to half past 7, in praying for this Convention, that they may be directed by the Holy Spirit in all their deliberations. This happy suggestion seemed much to relieve the tedium of long discussions which had preceded it.

Adjourned. Prayer by Dr. Kendrick.

AMICUS.

NO. VI.

Friday, May 1st. P. M. Prayer by Dr. Dodge. Report from the Committee on Sabbath Schools, stated that in the Sabbath School Union there are 15,000 schools, 125,000 teachers, and 1,000,000 pupils.

Report on Indian Missions, stated that there are 210,000 Indians west of the Mississippi, and 81,000 east of that river.

Rev. E. Jones, the missionary to the Cherokees, and Ogo-na-yah, the native preacher, ascended the pulpit, and Mr. Jones stated that Ogo-na-yah had been a member of the Cherokee council, and also of their legislature, and a very distinguished man in that nation before his conversion. They united in singing a hymn in that language, the amount of which was—The Son of God has paid the price of our redemption, and returned again to heaven to prepare a place for his people, &c. This mission has existed about 17 years. On one occasion, 36 natives were baptized, at another 11, 9, 14, &c. One Indian came 35 miles to inquire about the nature of sin, was afterwards converted, was named John Wickliff, and is now preaching the gospel, and had been ordained. Br. Heman Lincoln was present, and said it was the most interesting ordination he ever witnessed. He heard Wickliff preach in Cherokee, and saw the congregation melted into tears, &c. Br. Jones gave an account of the mission, which will be published. The preacher, Ogo-na-yah, related his experience, in Cherokee, which was inter-

Newspapers may hereafter be sent free, in open covers, to all parts of the South American States.

Severity of the Winter.—Not a single orange or lemon, it is said, will come this year from Florida.—The Salisbury Carolinian states that all the Chinese trees have been killed in that region, and we believe that it is the case here also, for we see no indications of germination.—*Raleigh Reg.*

Snow.—The Catalhiff Messenger states that the snow fell on Wednesday last week 20 miles west of that place, to the depth of 30 inches on a level. Pretty wintery this, for the 28th of April.

The U. S. Schooner Experiment, of 12 guns, in the late gale, was totally lost on Cape May; officers and crew saved. She was constructed on the plan of planks : and did not answer the expectation formed.

The Spanish Pirates.—There is a rumor in circulation, which was formerly entitled to credit, that a letter has been received at Salem from the governor of St. Thomas, in which the latter states that he has now in his possession, and subject to the order of its owner, the sum of \$5,000, in Spanish dollars, which was left him by De Soto, and was a part of the money taken from the Mexican. It will be recollected that De Soto was arrested at St. Thomas. It is also said that the U. S. sloop of war Erie recently touched there, and that the governor offered to deliver the money into the hands of Capt. Percival, for safe keeping, until claimed by Mr. Peabody.—*Bost. Merc. Post.*

MARRIED.

At New London, by the Rev. Mr. Ackley, Mr. George Towns, of Philadelphia, to Mrs. Sally B. Morris of New London.

DIED.

At West Stafford, May 7th, Florida S., only daughter of Rev. Elliot Palmer, aged 2 weeks.

At Hebron, Mr. James Welles, aged 55.

In Springfield, Mo. on the 24th ult., Mrs. Laura K. Hayes, aged 39, wife of Mr. Calvin G. Hayes, and eldest daughter of Mr. Thos. Blanchard. Mrs. H. though early called from life's scenes, had accomplished life's great end. At the age of 14 she chose the Lord to be her God—at 17, made a public profession of religion, which she adorned, both by her life and death—as the former was exemplary and useful, so the latter was glorious and triumphant. During her last, long, and painful sickness, she illustrated the sublime principles of the Christian religion, and enjoyed its fullest support. On her near approach to life's last scene, her mind was calm as the unruffled lake, and she could triumphantly say, "O death where is thy sting! O grave where is thy victory?" And when the hour of death came, without a struggle or a groan, she closed her eyes in sweet repose, trusting in the Saviour. She has left to mourn her loss, a husband, father, brother and sister. But they "sorrow not as those without hope."

NOTICES.

Polemic Society.

THE SOCIETY will meet on Monday evening next, at the house of Mr. ANNES (next east of Adams & Co's store,) at half past 7 o'clock.

Hartford, May 16, 1835.

THE annual meeting of the Conn. Peace Society is adjourned to the Centre Church Lecture room, Wednesday evening, the 20th inst. at 8 o'clock, for the choice of Directors, altering constitution, &c.

THE public examination in the Connecticut Literary Institution will take place on Tuesday, May 11th, after which there will be a vacation of two weeks. Summer term will commence the 3d day of June next.

J. COOKSON,) Standing
G. PHIPPEN,) Examining
H. STANWOOD,) Committee.

—The trustees have made an arrangement with Mr. David Holmes, to open a Boarding House in connection with the Institution. The arrangement has been effected so as greatly to reduce the price of board.

TERMS.—Board and washing 6 pieces per week, including tea and coffee, \$12 1/2 per week. Without tea and coffee, \$1 per week. Furnished rooms from 50 to 75 cts. per term. Boarding on the premises to commence at the beginning of next term.

PRICE OF TUITION.

For the languages, Latin, Greek,	
French and Hebrew, per term,	\$5 00
Higher branches of English,	4 01
Common English branches,	3 00
Prudential expense,	25

GEO. PHIPPEN, Sec'y.

May 16, 1835.

THE Sixth Anniversary of the Connecticut Temperance Society, will next ~~be~~ ^{be} the ANNUAL REPORT, or Yearly Meeting, of the Society and the public generally, are invited to attend.

The delegates and members of the society are notified to meet at 3 o'clock, P. M. in the Lecture Room of the church, (next door north) for the transaction of business.

S. H. RIDDELL Sec'y.

THE Ministers meeting of Hartford, New Haven, and Middlesex Counties, will be held in Bristol, May 19th, at 9 o'clock, A. M. Our brethren in the ministry, in the above named counties, are earnestly desired to attend the above named meeting, particularly as there was a general failure at the late appointed meeting at Southington, in consequence of the severity of the storm on that day.

By order of the meeting,
GEO. PHIPPEN.

Soathington, April 29, 1835.

THE ASHFORD ASSOCIATION will hold its eleventh anniversary with the Third Baptist Church in Ashford, on Wednesday, the 30th inst. at 10 o'clock, A. M. In the morning sermon by N. D. Benedict. Second preacher, B. Hicks. No statistics of Sabbath Schools have appeared in our minutes the last year. It is a great defect, and can be remedied by the churches, in a statement at the close of their letters, in the following form—

Scholars,	50.
Teachers,	8.
Volumes in Library,	200.
Bible Class,	20.

N. BRANCH, Sec'y.

NOTICE.

AT a Court of Probate holden at Suffield, within and for the district of Suffield, on the 15th day of April, A. D. 1835—

Present, LUTHER LOOMIS, Esq. Judge.

THIS Court doth direct the Administrators on the estate of LEONARD J. KING, late of said Suffield, in said district, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate, to be held at the Probate Office in the district of Suffield, on the 15th day of June, at 1 o'clock, P. M., to be heard relative to the appointment of commissioners on said estate, by posting said order of notice on a public sign-post in said Suffield, 1st Society, and by advertising the same in a newspaper published in Hartford.

Certified from Records,
LUTHER LOOMIS, Judge.

Jdg^{rs} 18

POETRY.

For the Christian Secretary.
PRIVATE DEVOTION.

How sweet to retire in the calm hour of even,
To commune, whilst on earth, with our Father in heaven,
To forget all our sorrows and sensual pleasures,
To think upon Jesus, and heavenly treasures.

How blest to retire, when all nature is still,
At the voice of the Spirit, to Zion's fair hill,
In sweetest seclusion, and none to attend,
But Jehovah our maker, and Jesus our friend.

When night throws around us her curtain in peace,
When from care we obtain but a trifling release,
How blest to recount all His mercies, and shed
The tear of repentance, when slumbers are fled.

And oh! what an hour for devotion and prayer,
When the signs of the morning begin to appear,—
When the sun in his brightest lights up all the sky,
May our souls not be warm'd with His love from on high?

Shall the grey of the morning revisit the skies,
The sun of creation in splendor arise,
All nature, awakened, rejoice in his beams,
While the Christian is wasting the morning in dreams?

Let him rise and retire to some well known retreat,
In the cool of the morning, his Saviour to meet,
To be cheer'd by His presence, and warm'd by His love,
And the smiles of His mercy, direct from above.

JUSTITIA.

From the Christian Guardian.

RIVER CREDIT, 8th April, 1835.

DEAR BROTHER—It has occurred to our minds that it would be profitable for our Chippeway Indian Society to have a newly translated hymn inserted in the Guardian every week, that they may have an opportunity of singing them in their religious meetings, and when a number have been translated, they can be added to the collection of Chippeway hymns which are now out of print. In the mean time, we can make any alterations or improvements that may be suggested.

For this purpose I will undertake to furnish you weekly a Chippeway hymn for insertion in a corner of your paper. The following is a translation of "Before Jehovah's awful throne," &c. which you will oblige me by inserting in your next number of the Guardian.

I remain, dear brother, yours truly.

KAKHEWAQUONABY.

CHIPPEWAY HYMN. L. M.

"Before Jehovah's awful throne," &c.

1. Je ho vah a nah sah mah bid,
A yah ne she nah ba we yaig;
Oo je cheeng wah ne tah wik sah,
Ween mah a tah Mun e doo weh.

2. Oo gah shke a we ze win ing,
Ween ke ge oo zhe a goo non;
Ah zhe ki ya wa ne she nung,
Ween ke ge ne mah goo non.

3. Ke gah oom be nah mah goo sah,
Ne moo je ge ze win e non;
Oo nah ne gwah dah kah mig sah,
Ah keeng ka bah po nain dung gig.

4. A ne goo quog mon dah ah ke
Tah chin eh ke gah ge qua win;
A ne goo quon mon dah ke zhig,
Tah chin ke zhah wain je ga win.

5. Ah sin eong tah e zhe zhooing un,
Mon dah ke ge, che da bwa wing;
Ah zhe ke e shgah ke zhe guk,
Ka yah be sah Ke mun e doowh.

From the Churchman.

THEOLOGY OF THE ROMISH
CHURCH.
NO. I.

The question is often asked by Protestants, What are the doctrines of the church of Rome which are so decidedly opposed to the truth of the gospel? Perhaps it may enlighten such enquirers to see a few points of Romish Theology as displayed by their own authors. All the following references (except that to Schlegel) are to acknowledged and such as it was in the days of its glory, and such as it is now taught to those ignorant thousands in the mighty valley of the Mississippi, who will one day sway the destinies of this country.—We would call your attention also to the following announcement in the New York Commercial Advertiser of March 20th, 1835.

"Catholic Missionaries.—It has been ascertained from the official records of the custom houses, as we are informed, that upwards of 600 Roman Catholic missionaries have arrived in the U. States within the last 12 months.—What are the Protestant friends of missions doing in comparison with this? Is it not 'high time to awake out of sleep'?"

I.—The Holy Scripture.

That the Holy Scripture doth not contain all that is necessary to salvation, and that it is not sufficient.—*Belarm. de Rom. Pont. lib. 4, cap. 3.*
That the Holy Scripture is dark and obscure.—*Belarm. de Rom. Pont. lib. 4, cap. 1.*

That it is not for the people to read the Holy Scriptures.—*Ind. lib. prohib. Regula. 4. Belarm. de Rom. Pont. lib. 2, cap. 15.*

That the Scripture is not the judge of controversies, nor an entire rule of faith.—*Belarm. de Rom. Pont. lib. 3, c. 3.*

That we ought to receive with the obedience of faith many things which are not in the scripture.—*Belarm. de Rom. Pont. lib. 4, cap. 4. Cotton, lib. 2, cap. 24.*

That we ought to serve God according to the tradition of the ancients.—*Belarm. de Rom. Pont. lib. 4, cap. 5, 6. Cotton, lib. 2, cap. 34, 35.*

II.—The Church.

That the Church of Rome cannot fail.—*Belarm. de Rom. Pont. lib. 4, cap. 4.*

That God hath given his church such guides as cannot err in faith.—*Belarm. de Eccles. lib. 3, cap. 14.*

That multitude is one mark of the church.—*Belarm. de Eccles. lib. 4, cap. 7.*

That temporal happiness is a mark of the Church.—*Belarm. de Eccles. lib. 4, cap. 18.*

That St. Peter had not only a primacy of orders, but also a primacy of dominion or jurisdiction.—*Belarm. de Rom. Pont. lib. 1, cap. 10, 11.*

That the pope is the chief priest, the head, the husband, and the foundation of the Church.—*Belarm. de Rom. Pont. lib. 2, cap. 31.*

That Antichrist ought not to come till a little before the end of the world.—*Belarm. de Rom. Pont. lib. 3, cap. 3.*

That we ought not to have separated ourselves from the Church of Rome.—*Belarm. de Eccles. lib. 3, cap. 2.*

III. PRAYERS, AND OBJECTS OF WORSHIP.

That prayers and the public divine service may be in a tongue not understood by the people.—*Counc. Trent, sess. 22, can. 8, & can. 9. Belarm. de Rom. Pont. lib. 2, cap. 15.*

That there are some places more holy than others, and that it is a work of piety to undertake pilgrimages to them.—*Belarm. de Cultu. Sancto. lib. 3, c. 8.*

That there are other mediators with God, besides our Lord Jesus Christ.—*Belarm. de Sancto. beatitud. lib. 1, cap. 20.*

That we ought to pray to the saints whom God hath received into his glory.—*Belarm. de Sancto. beatitud. lib. 1, cap. 19. Counc. Trident. sess. 25.*

That the saints departed know our particular necessities.—*Belarm. de Sancto. beatitud. lib. 1, cap. 10.*

That the saints departed know our hearts and secret thoughts.—*Belarm. de Sancto. beatitud. lib. 1, cap. 20.*

That the Virgin Mary was conceived without sin.—*Counc. Basil, sess. 36. Belarm. de Amisgrat. et statu peccat. lib. 4, cap. 15.* This is the common opinion of the Franciscans and Jesuits.

That the Virgin Mary is the queen of heaven, the door of paradise, and the salvation of the living and the dead.—*See the Litanies (passim) which are addressed to her, and the Psalter of Bonaventura.* [The writer of this article has seen a picture, now hanging up in one of the convents in Montreal, in which the Virgin Mary is represented in the centre, with the Trinity (painted under the figures of an old man, a young man, and a dove) around her. The Father and Son are employed in putting a crown upon her head, while the angels of heaven are prostrating themselves in adoration at her feet.]

That we ought to worship angels, and to give religious service to saints.—*Belarm. de Cultu. Sancto. lib. 1, cap. 11, 12, 13, 14.*

IV. IMAGES.

That we may have images for religious use.—*2 Counc. of Nice. Belarm. de Imaginibus Sancto. lib. 2, cap. 7, 8, 9, 10.*

That God may be represented as an embossed, engraven or a flat picture.—*Belarm. de Imaginibus Sancto. lib. 2, cap. 8.*

That images serve to instruct the ignorant.—*Belarm. de Imaginibus Sancto. lib. 2, cap. 20.*

That we ought to worship images.—*2 Counc. of Nice. Counc. Trident. sess. 25. decret. 3. Belarm. de Imaginibus Sancto. lib. 2, cap. 12.* [See also Note 25th by Schlegel, on 2d Council of Nice, in Murdock's edit. of Mosheim, cent. 8th, part 2, chap. 3, § 13.] "In the 7th act of this Council, the decree was made, that the cross, and the images of Christ, Mary, the angels, and the saints, were entitled to religious worship, (timetike proskunesis,)—that it was proper to kiss them, to burn incense before them, and to light up candles and lamps before them; yet they were not entitled to divine worship, (latría.)" Quere. How many of "the ignorant" who are to be "instructed" by these images, would be able to make this fine distinction? Hence naturally arises the idolatry of the Papists.

But this, I think, will suffice for one week. In the next number, some more touches will be given to the portrait, until "the man of sin" is arrayed in his true colors, and "the mystery of iniquity" is plainly revealed. Protestants should be on their guard, lest they be brought to the West under its dominion.

One point more before we close. The Romish Church is here represented as speaking for herself, by the decrees of her councils, and the writings of her most faithful sons. Many of the above references are to the works of Belarm. Some may ask, Who is Belarm. Is he a writer of repute? We will answer the inquiry. Belarm. joined the Society of Jesus in 1560. He lived therefore under the broad light of the Reformation. He was, in fact, "a very strenuous defender of the Catholic religion against the Reformers; and for some years his arguments were selected by Protestant divines as special objects of refutation." After having been honored by three successive popes with important commissions, he was, in 1598, nominated to the Cardinalate by Clement VIII. with this distinguishing eulogium:—"We choose him because the Church of God does not possess his equal in learning." In 1602, he was created Archbishop of Capua, and it is supposed he would have been raised to the Papal chair if he had not been a Jesuit. At his death, "he bequeathed one half of his soul to the Virgin Mary, and the other half to Jesus Christ." Can the Romish Church object then if we select one of her most powerful champions to present her portrait to the world? And these doctrines, be it remembered, are not founded solely on the individual opinion of Belarm. but they have been approved and recommended by popes, (and popes are infallible) as well as by the whole body of the faithful. They therefore must be received as speaking the sentiments of "the Holy Mother Church." GHOSTLY.

New York, March 25.

Roman Catholics.—This sect complains bitterly of the opposition from Protestants. But they should remember, that notwithstanding Protestant America is FREE, and that universal liberty prevails amongst us, yet the people are jealous of their rights, and will never surrender them to any foreign power. Let Roman Cath.

olics renounce their allegiance to the pope of Rome—let them acknowledge no human power but the government of the U. States, and no divine power but that of the living God—then will the opposition of American protestants cease.—Even should they adhere still to all their forms and ceremonies, and demand for themselves to be the only true church; they would only cause a smile from all intelligent Americans, who are willing to admit that in their midst there may be individuals who do really belong to the true church, and are built up as lively stones, on Jesus Christ, the only head of the church militant and triumphant.—*St. Louis Obs.*

MAKING SAINTS AND DOCTORS OF DIVINITY.

The following article from Rome, of January 22d, 1835, deserves notice.

"By a decree of the Pope, the servant of God, John Baptist Rossi, born at Villogia, in the diocese of Gens, in 1697, and died at Rome in 1764, has been declared worthy of being counted among the blessed, (of being canonized) he having during life given a brilliant exhibition of theological and cardinal virtues. The society (committee of sacred rites), to whom this matter is intrusted, have examined, since 1823, the history of his life; and the decree of the pope, agrees with and confirms their report. Inquiry is to be made whether the family of the deceased possess the means requisite to pay the expense of his beatification.

It would seem that the pope and his cardinals are still adding to the number of saints to be invoked. Like some colleges that could be named which make a new set of D. D.'s, or L. L. D.'s, each year, that they may not lack friends in the community; so the pope, and company, aware perhaps that they need friends in heaven, are adding to the number of those who are expected to attend to their interests above—many things seem to prove that they don't find it congenial to their feelings to go at once to Jesus Christ, or to God in Christ.—They go to the Virgin Mary—they go to the saints—and when they get tired with the old ones, they make new ones—this gives at least novelty to the matter. The people are amused—now tricks played off, and thus their corrupt and idolatrous system supported.

They have, in this case, gone back near 200 years—John Baptiste Rossi, died 171 years ago—of course, there are none alive who could testify from personal knowledge, as to his life and conduct. It gives a fine opportunity to dress up his life with those wonders and marvels that lead an ignorant, and superstitious people to give to him honors which they ought to give to God. It is worthy of notice, that while they find him worthy of beatification, which if it of right ought to be done, has been deferred 170 years too long, still it is doubtful whether it may not yet fail. It must be bought with money. Have the family means to bear the expense? Are they willing? The pope needs money. This is one way to get it. Sell saintship!—*Paris Cor. of Cin. Jour.*

From the Boston Mercantile Journal.

SILLIMAN'S GEOLOGICAL LECTURES.
VOLCANOES.

The Lecture on Thursday evening, related principally to the subject of volcanoes, and was particularly interesting. Mr. S. mentioned the different countries whose appearance indicated volcanic action, either recently or at some remote period of time. He mentioned Iceland with its Mount Hecla and its Geysers, which is highly volcanic. The Shetland, Orkney, and Faroe Islands, were based upon trap and basaltic rocks, probably of volcanic origin. The hot springs of England, caused by internal heat, shows that there is an igneous action beneath the surface of the earth, and which has given evidence of existence for 2,000 years. These hot springs are also numerous along the foot of the Alps, and in many parts of this country.

It was now believed that volcanic action was the instrument of the destruction of Sodom and Gomorrah. The Azores, Madeira, Canary Islands, Cape de Verde, St. Helena, Tristan D'Acunha, and the Isles in the Indian Ocean, particularly Bourbon, gave evidence that they were of volcanic origin. Also the large islands of Java, Sumatra, Borneo, &c. with the Philippines, were evidently a continued range of volcanoes.

The islands in the West Indies were also of volcanic basis; and South America is subject to earthquakes, which always attend, and generally precede volcanoes. He spoke of the earthquake at Carraceras, and of the recent eruption in the Bay of Honduras, of the mountains of Quito, and the whole chain of the Andes, which are capped with porphyry, trap, and basaltic, and supposed that there was no doubt that the whole range, from Terra del Fuego, or Land of Fire, was a continued range of volcanoes. He then alluded to the islands in the Pacific, all of which are volcanic; the bed of that vast ocean probably resting on arches of fire; the volcanoes being merely the chimneys, or the places of exit for the fire and smoke in the interior of the earth. The number of volcanoes known to be in actual existence, is upwards of 300. In Mexico, in 1759, a region of country upwards of 70 miles in extent, rose by volcanic action several hundred feet, and a mountain was formed in the centre about 1700 feet high—which, 50 years afterwards, when Humboldt visited the spot, was found to be hot and smoking. Mr. S. described the eruption at Vesuvius and Etna, and the destruction of Pompeii and Herculaneum. He also spoke of Graham's Island, which was formed a few years since, in the vicinity of Sicily, by volcanic action—and rose from the bottom of the sea.—It has now disappeared—and a dangerous shoal marks the spot. Mr. S. stated that in South America, in several instances, fishes were thrown out of the craters of volcanoes with other matter, supposed to have been the inhabitants of the vast lakes in the mountains.

Mr. S. conceived that the earth in the interior was in a state of igneous fusion. It is found on boring for artesian wells, that the heat increases in regular ratio as we advance from the surface of the earth. This is also proved by the temperature of mines, &c. It has been computed that water will boil at the distance of two miles, and at the distance of 200 miles, the heat will be so intense that rocks will melt.—The surface of the earth, therefore, is nothing but a crust of frozen lava! The earth was probably a red hot ball, the surface of which is now congealed. Its figure, that of an oblate spheroid, shows that it was of a nature soft and yielding. The sun is now a red hot ball, and the dark spots on its surface may be the commencement of congelation. In the course of time, the whole surface may become congealed, and the earth will be thus deprived of the source of external light and heat!

Mr. S. thought that the cause of internal fires might be owing to galvanic action, produced by the natural arrangement of metals and acids. By galvanic action a tremendous heat may be produced—granite and basalt having been in this way frequently put in a state of combustion. It is probable that the great magazine below is filled with combustible materials. The volcanoes are useful, and conducive to the safety of mankind, as they are vents for letting off the vast quantity of steam and gases which are constantly accumulating in the bowels of the earth. If these orifices were sealed, the convulsions which would take place from time to time, would be tremendous, and whole islands and continents would be overthrown and destroyed.

He thought fissures in the earth might sometimes take place, through which the water of the ocean might penetrate, which would produce a reaction, and the water would be sent forth with great violence, and volcanoes be thus formed. This supposition is strengthened by the fact, that volcanoes are frequently found in a continued line—as if originating from this or similar cause. Mr. S. alluded to the facility with which the earth could be destroyed by the mutual action of volcanic fires. It would then become red hot, and could be renovated and fitted for the residence of a more exalted race of beings.

Mr. S. then in some argumentative and truly eloquent remarks, undertook to prove the consistency of these geological facts with the account of the creation, as given in the Holy Scriptures; and he showed that although a partial knowledge of a great First Cause, as exhibited in his works, may lead to scepticism—yet a thorough knowledge of the subject will change the whole aspect of the argument, and change the weapon of the Infidel into "the shield of truth."

CHEEVER'S DREAM—DRAGON GILES' DISTURBANCE, &c. &c.—People may perhaps wonder why such an article should have been felt so keenly. The reason is, it reached a conscience already galled and inflamed by other causes, until it was in such a state of sensitiveness that it could scarcely bear the slightest touch. If Mr. Cheever had, in his dream, turned a cotton factory or a rope walk into a pandemonium, it would have disturbed nothing but the gravity of the proprietor. The keen sensation produced by this article is therefore a very good omen. The community has been sick. Death-like stupor has been the worst symptom. The wounded parts have had no feelings; Temperance Societies have been for some time applying their remedies, and at length Mr. Cheever comes up and thrusts in a probe, and then follows a convulsion which at least shows that sensibility is returning.

We have been struck by the illustration which this case affords, of the power of a single pen, adroitly managed, when conscience is on its side. A writer, enjoying the sympathies and confidence of but a small portion of the community around him, dreams a dream, and tells it in the newspaper. A man of high standing, wealth, influence, and extensive connections had been on the side of the defendant, or even neutral, the attack would have been laughed at. But conscience is unluckily on the side of the pen, and the voting power of ten thousand people have had to come in to restore the equilibrium, for in the recent election of town officers in Salem, the choice of one of the selectmen was evidently made to soothe and quiet a certain sufferer's wounded feelings. That is, wealth, influence, rank, respectability and professed piety all together, are so poor a match for one single anonymous dreamer who has the truth on his side, that the votes of a whole community of fourteen thousand souls must come in on the weaker side, in order to give the combatants fair play.—*Abbot's Rel. Mag.—Ext.*

CAPACITY OF THE SLAVE.—A merchant of New Orleans, of the name of Mitchell, purchased of Gen. Hampton, one of his splendid plantations on the coast above the city; with the plantation a number of the most likely slaves were sold. The first act of Mr. Mitchell on taking possession of his property, was to distribute small lots of land to be worked separately by each slave, receiving from each a certain share of the products. The slave's share is consigned to the master at New Orleans, and proceeds faithfully paid over. The consequences resulting from this plan, are that the slaves live much better, are more industrious, and are better informed than on other plantations. They also have been known to be able to loan Mr. Mitchell, several thousand dollars at a time. These facts furnish an unanswerable argument of the capacity of the colored population, to do and take care of themselves, as well as their white brethren.—*Allegheny Transcript.*

The Supreme Court of Concord, have decided in favor of the plaintiff, against the town of Lowell, in an action brought by Mr. Carrier, for neglecting to keep the roads in safety and repair, by which neglect, he and a young lady were precipitated 30 feet into an excavation of the Lowell railroad. Verdict, \$7,000 damages.

TO SABBATH SCHOOLS IN CONNECTICUT.

The Massachusetts Sabbath School Union have recently received a large assortment of new and valuable books for S. S. Libraries, which, together with the publications of the Mass. S. S. Union, Am. S. S. Union, the Mass. S. S. Society, and others on hand, we have no hesitancy in saying, will make as good a Sabbath School Library as can be obtained in the United States; and will be furnished at the lowest prices.

The following are among the Books for sale at the Union's Depository, 47 Cornhill, Boston, viz:

The Bequest; or the Dying Missionary's Address to his little Son, Emily Sewell; or the Blessedness of Youthful Piety, James' Anxious Inquirer, History of the Waldenses, Dark Ages, Second Foreign Mission, Jane Bailey, The Friends, Facts for S. S. Libraries, part 1 and 2, Hints and Sketches for Young Missions, Honor due to Jesus Christ, Hints for a New Year, Morrison on Infidelity, Abyssinian Mission, Life of Columbus, Temperance Anecdotes, Youth's Treasury, Pleasure and Profit, History of Intemperance, Divinity of Christ, Maria Catharine, Time the Price of Wisdom, History of Lying, Authentic Obituaries, S. S. Treasury, 6 vols. bd., Sophia Alden, Four among the Nations, Memoir of Myra, W. Allen, State of the World at the Birth of Christ, Anecdotes for S. S. Libraries, Memoir of Anna Goodale, Letters to a Sister, False Prophet, Temperance Reformation, Sketches of the Prophets and Prophecy, How to be Happy, Child at Home, Power of Religion, View of the Health of the World, Memoir of G. S. Boltwood, Youth Admonished, The Pilgrims Infant Stories and Sermons, Wm. A. Douglas, Temperance Girl, Great Apostasy, Memoir of Hannah More, Hints to Christians, Sprague's Lectures to young People, Early Piety of B. Abbott, Abbott's Friends Series, 6 vols., Philip's Works, 8 vols., Memoir of Sarah F. Davis, Good Son, Hadassah the Jewish Orphan, Harvey Boys, Memoir of G. D. Boardman, do. of William Staughton, do. of Roger Williams, do. of Rowland Hill, Christ our Saviour, The Refuge, The Bible is true, Little Edward, The Sisters, Beautiful City, Cousin Clara, Infidel Chase, Ellen Carroll, Ann Conover, Catharine Gray, Charles Clifford, Only Son, West India Mission, Greenland Mission, Customs and Anecdotes of the Greenlanders, Only one Cake, Evening Walk, London Boy, Good Indian Missionary, Amelia Filling, Widow and Her Son, Touch not—Taste not, George and Lucy, Abbott's Scripture Natural History, Six Months in a Convent.

In addition to the above are kept constantly on hand a good assortment of Bibles, Testaments, Infant School Cards, Primers, Helps to S. S. Teachers, Question Books, Hymn Books, &c. &c.

Any School sending orders for S. S. Books, with the money enclosed, and a Catalogue of Books already in the Library, may be assured that a judicious and valuable selection shall be made, and they be immediately forwarded according to directions given.

The Publications of the Baptist General Tract Society, American Tract Society, and Revival Tract Society, for sale as above.

We hope our friends in Connecticut will use their influence to promote the circulation of the Sabbath School Treasury, a valuable work for Parents, S. S. Teachers, and Scholars, published monthly, at 50 cents per year. A dedication is made to Agents taking a number of copies. It ought to be known that it is the only Baptist Periodical of the kind published in the United States. Shall it not be sustained by Baptists?

CALEB B. SHUTE.

Agent of Mass. S. S. Union, 47 Cornhill, Boston.

4weo15

SOUTHINGTON ACADEMY.

The friends of education in Southington have made arrangements to open an Academy or High School for the instruction of both sexes in all the primary branches of English study, together with Latin, Greek, and the higher branches of Mathematics.—They have secured the services of Mr. JEREMIAH R. BARNES, a graduate of Yale College, and recommended by the President of that Institution. While the Instructor will take special care so to develop the rational powers as to give a practical knowledge of all the studies pursued, he will endeavor to illustrate and enforce the important principles of sound morality.

Private families are ready to receive boarders, on very moderate terms, and will pay particular regard to their habits and morals.

The first term will commence on Monday, May 11th, and will continue eleven weeks.

Price, \$3 per term, for English studies.
" 5 " " for Latin and Greek.

Reference may be made to REV. LEONARD BACON, New Haven, REV. DAVID L. OGDEN, and REV. JEREMY ATKINS, Southington, REV. NOAH PORTER, D. D., Farmington, REV. HORACE BUSHNELL, Hartford.

Southington, April 24, 1835. *2w16

Etna Insurance Company,

Incorporated for the purpose of insuring against LOSS and DAMAGE by FIRE only, with a Capital of \$200,000, secured and vested in the best possible manner—

OFFER to take risks on terms as favorable as principal offices. The business of the Company is principally confined to risks in the country, and there fore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the Company is kept at the East door of Tark's Exchange Coffee-House, State Street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are—

Thomas B. Brace,	Joseph Pratt,
Henry L. Ellsworth,	George Beach,
Thomas Belden,	Stephen Spencer,
Samuel Tudor,	James Thomas,
Henry Kilbourn,	Elisha Peck,
Griffin Steadman,	Daniel Burgess,
Joseph Morgan,	Ward Woodbridge,
Elisha Doud,	Joseph Church,
Jesse Savage,	

THOMAS B. BRACE, President.
JAMES M. GOODWIN, Secretary.

NEW GOODS.

JOSEPH W. DIMOCK,
MERCHANT TAILOR.

HAS just returned from New York with a complete assortment of Goods for the Spring trade, consisting in part, of the following, viz.—

Wool Dyed Blk., Sup. Imperial Blue, Black, Dalis, Adelaide, Polish and Invisible Green, Olive, Drab, Mixed, and Brown Broadcloths.
Sup. Black, Ribbed and fine colored Cambrics.
Heavy Black and Plain Shawls, Marcellines and Valencia Vestings, Brown, Black, and Green Bonapartes, and Summer Caneles, Merino Cloths, Emmer, Disagonal Drills, Superfine Satinet, Velvets, Hoisery, Gloves, Suspenders, Linen Bosoms and Collars, Rubber Straps for Pantaloons, Hdkfs. Cravats, Stocks in great variety. Tape Measures, Buttons, Silk and Twist, together with every article of trimmings suited to the trade.

Spring Fashions received.
Particular attention paid to Cutting custom. All orders faithfully executed.

WANTED.—One or two good Journeymen.
Hartford, March 28, 1835. 8w11

PRIVATE INSTRUCTION.

THE second term of Misses E. and J. Watson's school will commence Wednesday, May 20th.
April 18. 5w14